1:Heckewelder M-5 (ca. 1800)1819
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bushy tail, moving as he walked, as though it were on springs; but for these accompaniments, the man, walking on all fours, might have been taken for a bear of an extraordinary size. Underneath, where his hands were, holes had been cut, though not visible to the eye, being covered with the long hair, through which he held and managed his implements, and he saw through two holes set with glass. The whole was a great curiosity, but not to be looked at by every body.

There are jugglers of another kind, in general old men and women, who although not classed among doctors or physicians, yet get their living by pretending to supernatural knowledge. Some pretend that they can bring down rain in dry weather when wanted, others prepare ingredients, which they sell to bad hunters, that they may have good luck, and others make philters or love potions for such married persons as either do not, or think they cannot love each other.

When one of these jugglers is applied to to bring down rain in a dry season, he must in the first instance receive a fee. This fee is made up by the women, who, as cultivators of the land are supposed to be most interested, but the men will slily slip something into their hands in aid of their collection, which consists of wampum beads, tobacco, silver brooches, and a dressed deer skin to make shoes of. If the juggler does not succeed in his experiment, he never is in want of an excuse; either the winds are in opposition to one another, the dry wind or air is too powerful for the moist or south wind, or he has not been made *strong enough*, (that is sufficiently paid) to compel the north to give way to the south from whence the rain is to come, or lastly, he wants time to invoke the great Spirit to aid him on the important occasion.

In the summer of the year 1799, a most uncommon drouth happened in the Muskingum country, so that every thing growing, even the grass and the leaves of the trees, appeared perishing; an old man named *Chenos*, who

1:Heckewelder M-5 (ca. 1800)1819
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them all through. "No matter, Father!" answered they in a jocular manner, "give us only rain and we will cheerfully bear the soaking." They then passed on, and I proceeded to *GoschacAking*, the village to which I was going. I mentioned the circumstance to the chief of the place, and told him that I thought it impossible that we should have rain while the sky was so clear as it then was and had been for near five weeks together, without its being previously announced by some signs or change in the atmosphere. But the chief answered: "*Chenos* "knows very well what he is about; he can at any time "predict what the weather will be; he takes his observa- "tions morning and evening from the river or something "in it." On my return from this place after three o'clock in the afternoon, the sky still continued the same until about four o'clock, when all at once the horizon became overcast, and without any thunder or wind it began to rain, and continued so for several hours together, until the ground became thoroughly soaked.

I am of opinion that this man, like others whom I have known, was a strict observer of the weather, and that his prediction that day was made in consequence of his having observed some signs in the sky or in the water, which his experience had taught him to be the forerunners of rain; yet the credulous multitude did not fail to ascribe it to his supernatural power.

The ingredients for a bad hunter, to make him have good luck, are tied up in a bit of cloth, and must be worn near his skin while he is hunting. The preparations intended to create love between man and wife, are to be slily conveyed to the frigid party by means of his victuals or drink.

2;Newcomb E-4, 5 (1951-1952) 1956
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suggest, and may reproduce, early magical practices. The best-known remaining magical practice is a rain-making device. It is said that a scale from the mythical horned serpent when put in water would make it rain (F.W., J.T.). The scale has disappeared today, but there are a number of tales about its efficacy.[35] Speck noted a rain-making ritual in which a weasel skin was employed.[36]

It was possible to divine future events by magical methods. Whether a wounded warrior was going to die or get well, for example, was foretold by putting a piece of dried liver in a cup of water. If the resulting bloody solution circled the cup before sinking to the bottom, the wounded person would recover (J.T.). A magical procedure similar to this was used for extremely sick persons after all other curing methods had failed. Shavings from a tooth of an animal were dropped into a shell filled with water. If the shavings circled the shell before sinking, it was a good omen. This process was repeated four times; if the shavings circled the shell each time before sinking, the patient would get well. The water of the fourth trial was given to the patient to drink. Love medicines were regarded by one of our informants as being purely magical devices. In the one instance in which data were secured, some type of animal foot was used with herbs. An incantation was spoken and within three days an erring husband or wife returned to a prior love (N.D.). Zeisberger mentioned "love charms" similar to this one and also hunting charms.[37]

Soul Concept

The Delawares believed that every individual possessed two souls. The heart was the locus of one soul which after death remained near the body for eleven days. On the twelfth day it left the earth for a spirit world.[38] It is this soul which was offered food in a "Feast of the Dead" twelve days after death and again twelve months after death.[39] The symbolic number twelve is in all probability a historic diffusion; otherwise these concepts appear to be of Delaware origin.[40] The second soul, a resident of the blood, remained on the earth after death. It was this soul which was apt to become a malevolent ghost especially active at night. "They have an idea that the ghosts of their deceased friends appear to them in the night, particularly after a failure to offer the customary feast at the grave, and they immediately prepare to do what from neglect or disrespect had been left undone, when the ghost ceases the visits."[41] Harrington said that "the blood in the dead body draws up into globular form and floats about in the air as a luminous ball."[42] One informant said: "You see a dark something rolling around at night" (N.D.). This soul was also associated with paralysis, strokes, and

[35] Zeisberger, 1910, p. 83; J.T.
[36] Speck, 1909, pp. 70-72.
[37] Zeisberger, 1910, p. 83; J.T.
[38] Speck, 1931, p. 25; Harrington, 1921, p. 52; J.T., N.D.
[39] Speck, 1931, p. 25; O.A.
[40] Kinietz, 1940, p. 118.
[41] Trowbridge MS.
[42] Harrington, 1913, p. 238.

3:Zeisberger M-5 (1767-1780)1910
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years of age and women fourteen or fifteen. There is in general no very strong tie between married people, not even between the older. A mere trifle furnishes ground for separation. Not every Indian, however, is indifferent to the light behavior of his wife. Many a one takes her unfaithfulness so to heart that in the height of his despair he swallows a poisonous root, which generally causes death in two hours, unless an antidote be administered in good time; this is often done, the Indians knowing that the properties of certain herbs counteract each other and being able to judge from the effects, what poison has been taken. Women, also, have been known to destroy themselves on account of a husband's unfaithfulness. To prevent such a calamity, they make use of a Beson, a love-charm, prepared by the old people and sold at a good price. This is constantly carried about by one or the other of the parties and is believed to keep man or woman faithful. Such a charm is even declared to have had the effect of making a woman run always and everywhere after her husband, until weary of life she has destroyed herself, or of similarly affecting a man. For this Beson, also, the Indians have their antidote. All this converted Indians have related to me.

Older men and women, particularly, have another Beson, supposed to have the magic power of bringing many presents to them. This charm they guard jealously among their most precious belongings, and is said to have the effect of bringing them food, clothing and whatever else they may need. It is prepared of roots pounded very fine, incantations being murmured meanwhile. A little of this preparation, about the size of a pea, is sold with a white and black wampum shell for a considerable price, often for a belt of wampum with several pounds in money. The love charm and others are similarly prepared. Usually, this is done by old women, who thus support themselves and promote superstition among the young.

The men have a Beson for the chase. This beson is a preparation made by old men, who are no more able to hunt, consisting of roots and herbs or made of the seeds of a certain plant. This is sold by them at a high price. They may earn much in this way, for every huntsman carries such a charm about in his

LOVE CHARMS

832 Certain peoples, however, learned long ago to employ medicine of this nature for evil purposes, frequently to gain influence over women. In such instances it was called "love medicine for gaining influence," [16] or "witchcraft." [17] The following test and prayer were given by Wi-tapanóxwe as characteristic examples of the correct procedure to bring about the reconciliation of an estranged marital couple.

At the present time the "love-doctor," usually a woman, employs two varieties of roots for the magical rite. One is known by the term "flower hangs down";[18] the other merely as "pull-up." A portion of the first variety is broken into three small pieces which are laid upon the outstretched palm of the practitioner's hand. These represent the three individuals involved in the ordinary triangular affair, the petitioner in the center, the spouse or sweetheart to the right, and the third party to the left. The other palm of the practitioner is then rubbed lightly over the roots and their movements closely observed. The side towards which the middle piece is seen to move, indicates the person with whom the petitioner is in love. The test may not be made more than once a day, "one test a day," but successive attempts over three or four days are permissible. The "love-doctor," after offering some of the tobacco given by the petitioner, attempts through her supernatural power, aided by prayer, to bring about the reconciliation of husband and wife, or true lovers. She can however be employed to separate a married couple, or two lovers, a practice designed by the informant as "bad." The practice is only employed in the case of serious misunderstanding between husband and wife, one of whom strives in this way to effect a reconciliation. The other is not informed of the trial.

PRAYER USED IN PREPARING THE LOVE CHARM (free translation)

832 539 "Grandmother, I beg of you that you will help your grandchildren to reconsider each other. They are in trouble so I sacrifice to you this tobacco, our Grandfather, in order that you will help that man, Big

[16] Zeisberger (p. 126) refers to the introduction of a poison (witchcraft) called "*mattapassigan*" by the Nanticoke. See witchcraft, p. 38ff.

[17] According to Wi-tapanóxwe this term applies to the act of attempting to gain influence for legal or illegal purposes by means of the medicine which is said to have magic qualities. The shaman who practices his profession for evil is also referred to as one "who practices for evil."

[18] *Podophyllum peltatum*, May apple.

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Bear and that woman, Small Person, to forget their troubles.[19] Because, Grandmother, it has been many years that they have been together. Again, Grandmother, I implore you because it is right that they should love each other henceforth. If you accept my plea, in two days from this time the woman will go back."

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The second variety of magical root, termed "pull up," is employed in the following manner. The informant's maternal grandfather transferred to him the secret of such a medicine gift in order to control human beings or animals. Although the root is intended primarily for use in hunting, it could also be employed to coerce or in general, influence people favorably. I was unable to secure a specimen of this "rare" plant for scientific identification.[20] Wi·tapanóxwe describes the plant root as having "five prongs." After securing several of the plants, the roots are prepared by cleansing them thoroughly in running water, to the accompaniment of songs and prayers. Three branches of the plant root are then broken off and another, taken from the root of a plant of the same species, attached to the remaining two, to make three. In this connection it may be noted that the emphasis upon the number three in this and the previously decribed love charm represents a symbolism for which the informant could offer no explanation.

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In use, a small quantity of the prepared root is chewed three times a day. The juice resulting from the first mastication is rubbed on the hair, that from the second and third is swallowed. Such a procedure will bring about the desired result in a short time. To lure game animals some of the root is chewed while hunting. Wi·tapanóxwe related an incident of holding some of these roots in his hand while singing his medicine song, and thus luring a squirrel very close to him. The root is so powerful that if an excessive amount of juice is swallowed, the person's mind will become affected.

Food Taboos

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After he has diagnosed the case, the practitioner prescribes a curative diet[21] for the patient, the food restrictions being determined by the

[19] "Being in trouble."

[20] This is probably due to the supposed magical properties attributed to this plant, making it dangerous, according to Delaware belief, for persons other than practitioners to handle it. This applies to all other plants used for magical purposes.

[21] Barber (1856, p. 538) quotes the following from William Penn's letters: ". . . if they eat flesh it must be from the female of any creature." Also see Zeisberger, *op. cit.* p. 24.